Regd. No. L 7676

The TAHRIK-I-Jadid

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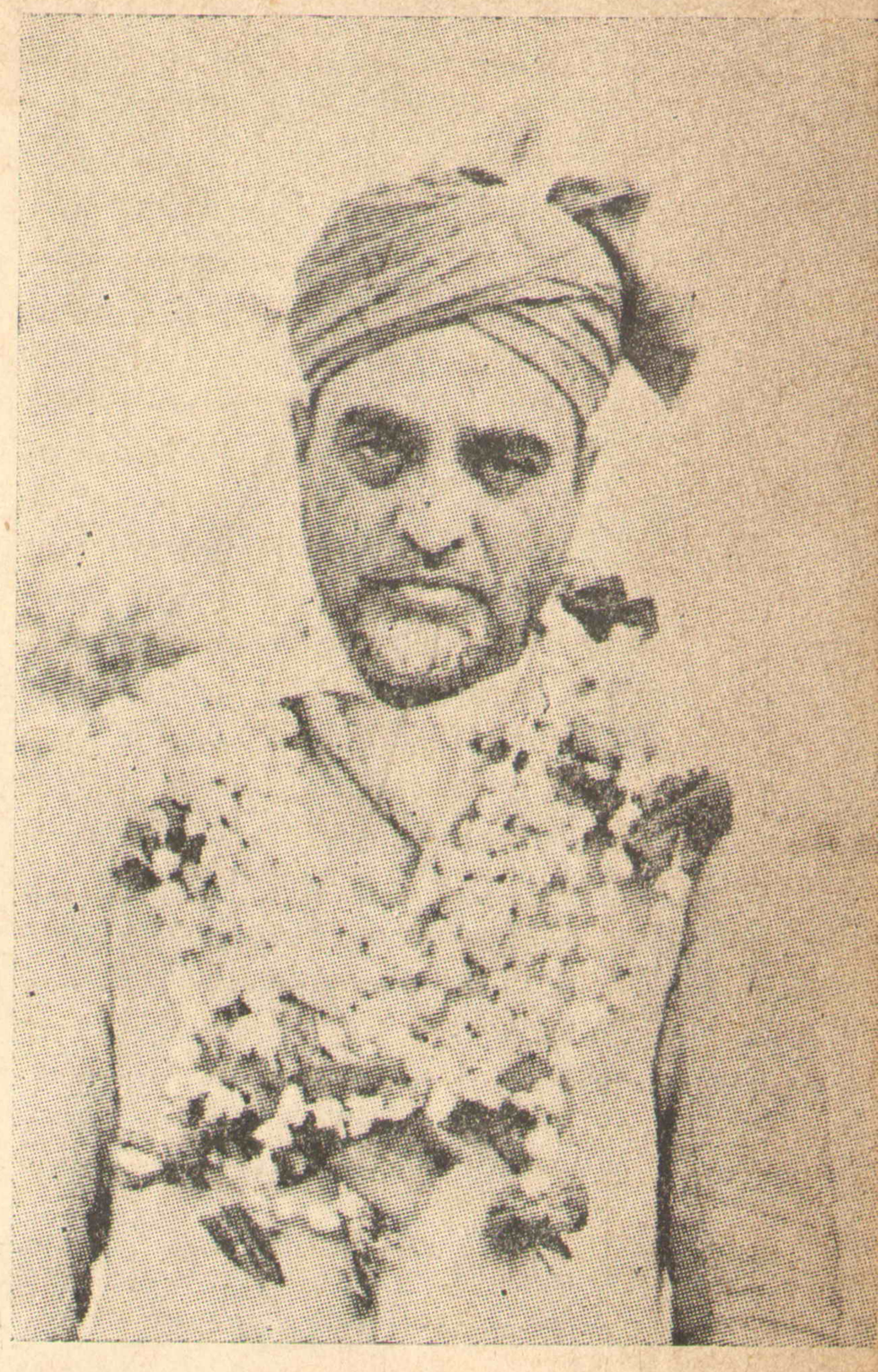
EDITOR :
NASEEM SAIFI

SHAABAN 1389 H.Q.

IKHAA 1348 H.S.

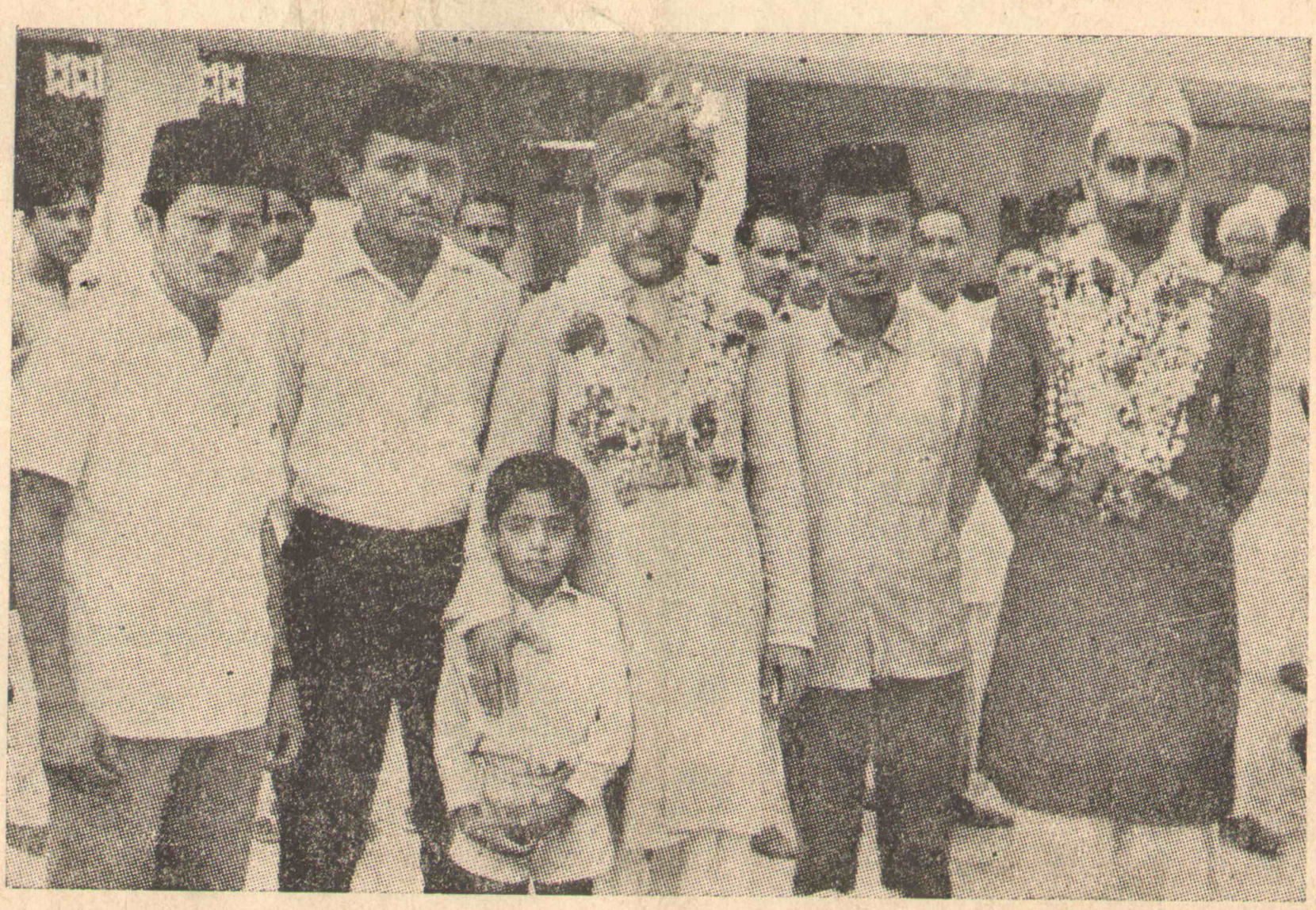
OCTOBER 1969 A.D.

Maulana Hafiz Qudratullah who left for Indonesia recently.



مکرم جناب حافظ قدرت اللہ صاحب مبلغ انڈونیشیا

Hafiz Qudratullah and Mirza Mohammad Idrees with some Indonesian students studying in Jamia Ahmadiyya, Rabwah.



مکرم حافظ قدرت اللہ صاحب اور مکرم مرزا محمد ادریس صاحب ربوہ کے
ریلوے سٹیشن پر جامعہ احمدیہ میں زیر تعلیم انڈولیشین طلباء کے ساتھ

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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The

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Good Deeds

Do not take pride in your castes, for, they become barrier for the advancement in virtue. What is really essential is that you should progress in good deeds and Taqwa (fear of God). This is the door through which the grace and blessings of God come to you. I know it quite well that my Community and I myself—whatever we are—can hope for the help of God only if we tread the straight path and become true followers of the Holy Prophet, peace and blessings of God be upon him. We should act upon the teachings of the Holy Quran and we should show these teachings through our actions and not merely through words. If we do this, we must remember that we won't be harmed even if the whole world joined together to destroy us, for, God will be with us.

But if we have become disobedient to God and have cut ourselves off from Him, then there is no need for any body to plan for our destruction ; none need oppose us, for, He Himself will take steps—before anybody else does anything—to put an end to us.

(Malfoozat Vol. VII, page 189)

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English Section :

Printed by Malik Basharat Ahmad, at the Nusrat Art Prss, Rabwah, and published by Abdul Latif Khan for the Tahrik-i-Jadid AnjumaneAhmadiyya, Pakistan.

Notes & Comments

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Holy Quran

Commenting upon the verse :—
رب احکم بالحق ـ و ربنا الرحمن المستعان علی ما تصفون

Hazrat Muslih Mauood (May God be pleased with him), says that in it God has taught a special prayer to the Holy Prophet, peace and blessings of God be upon him, in connection with the future condition of his followers (Muslims). The prayer is : O' God, when the Muslims have become degenerated and the Jews occupy the holy land i e. Jerusalem and its surroundings, do decide matters in favour of the Muslims for their defeat would in fact be my defeat the reason being that my spiritual sovereignty has to continue till the day of judgment. I am your beloved while the Jews are under your wrath. So do think of me and grant victory to my people over the Jews so that my followers may once again become عبادی الصلحون and enjoy the rulership of Palestine.

It goes without questioning that the prayer that has been taught to the Holy Prophet through the Holy Quran must find acceptance with God. It simply is not possible that God should have taught a prayer which He was never going to accept. Thus on the one hand the Muslims should try to reform themselves (for the Holy Quran has issued a warning to them in this regard) and on the other hand they should not feel dejected about the outcome of their conflict with Jews. God taught the prayer for their success, to the Holy Prophet and that prayer must now be accepted,

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Hazrat Muslih Mauood commenting on the Sura Bani Israel says that destruction of the Bani Israel had been prophesied through Moses, to take place twice. They had been told that their hold on Palestine would not be everlasting. "You will first get the control of it and then lose it. Again it will come under your sway and again you will be turned out of it." God says in Sura Bani Israel that we had told the Bani Israel in Torah, very clearly that you would certainly create disorder in this land twice and you will doubtlessly become very rebellious. When the first of their occasions for disorder arrived, we appointed some of our people to deal with then properly; they were great warriors and they entered their houses. This prophecy had necessarily to be fulfilled. Then once again we gave the power to fight the enemy and we helped with souls and wealth and strength of the tribes became much more than before.

Commenting on this part of the Sura under reference Hazrat Muslih Mauood says that here we are told that :-

1. This land will be taken away from the Jews and given to another people.
2. After some time it will once again come under the sway of the Jews.
3. Once again it will be taken away from them.
4. After this, it will be held by the followers of Jesus who are also in a way the people of Moses.
5. If any mischief is made at this stage, (the Christians have also been bracketed together with the Jews), this land will be taken away from them and given to another people i.e. to the Muslims.

Hadith

It is reported by Hazrat Uqaba that he asked the Holy Prophet, peace

and blessings of God be upon him, as to what salvation meant, i e. how it could be achieved. The Holy Prophet, peace and blessings of God be upon him, said, "Keep a check on your tongue and let your house be sufficient for you i.e. do not look at others' properties with greed and shed tears for your shortcomings, that is, whenever you happen to do something wrong pray fervently to God that He may forgive you and cover your shortcomings.

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Khutba

On Friday the 5th of September, Hazrat Khalifatul Masih III led the Friday service at the Ahmadiyya Hall, Magazine Lane, Karachi. In his sermon he dilated upon one of the most topical subjects viz the conquest of moon. He said that in certain circles, some misunderstandings had cropped up because of man having been successful in reaching the moon. "Can man live away from the earth", if he can what does the Holy Quran mean when it says:— فیھا تحیون Answering this question Hazrat Khalifatul Masih quoted some verses from the Holy Quran and also read out some extracts from the writings of the Promised Messiah, peace be on him. And from all these he inferred that whatever is there in the universe—below in the earth or above on the skies—is as a matter of fact a manifestation of attributes of God which under the definite command of God takes one shape or the other and bursts into existence. This "earth" therefore is but a manifestation of the attributes of God. Having defined the earth this way, he referred to some special basic qualities of the earth and dilating upon them said that the air and the water were the source of life and means of continuation and progessive advancement of man's existence. In addition to these things he said that life was also dependant on the sun, the seas, the mountains, the trees, the birds and the animals; also on the grains, fruits and vegetables. All these are bound by the laws of nature and are meant for the service of mankind. It is this circle of manifestation of the attributes of God out of which man can never leap; he cannot divorce himself of these things or their influences. In other words he cannot go out of bounds of this earth's globe which in other words is the circle of the manifestations of the attributes of God.

Hazrat Khalifatul Masih III further said that for man to have reached the moon with all the necessities of life carried from this earth, can in no way adversely affect the truth of the Holy Quran. Rather it shows how great is the intellectual power that God has vouchsafed to man with which he has made it possible to reach the moon.

Masjid Aqsa and Ahmadiyya Jamaat

Hazrat Khalifatul Masih III has expressed great concern over the sacrilegious act of burning the Masjid Aqsa (Jerusalem) by the Jews. He greatly deplored the attitude of the Jews towards the sacred places of the Muslims and said that it was of vital importance that the whole Muslim world should unite to answer effectively the challenge of the Jews who had through this nefarious act of theirs attacked the self respect of the Muslims. Hazrat Khalifatul Masih further called upon the Government of Pakistan to take some effective measures and assured the authorities concerned that the Ahmadiyya Jamaat would offer all the necessary help, whatever the sacrifice.

Various branches of the Jamaat in Pakistan as well as elsewhere in the world have passed resolutions to condemn the Jews on this occasion and have offered their services whenever and wherever they may be required.

Oneness of God

On the 7th of September, Hazrat Khalifatul Masih III addressed the

members of the Khuddamul Ahmadiyya, Karachi. He drew the attention of the addressees to the fact that it was most essential that everyone of us should try to establish the truth of the oneness of God, in all the aspects of our life, and to Him alone we should look for every kind of help in whatever the circumstances we may be. We should always rely upon Him and place the whole of our trust in Him alone. He told the members of the Khuddamul Ahmadiyya that God had allotted the task of the dominance of Islam over the whole world to us and in this respect He has vouchsafed great good news. As for our own part in the achievement of this grand task, it was, as a matter of fact, a prerequisite that we should stand united and all of us like one body put our shoulders to the wheel. This also, he said was the only way in which we could draw the real benefit from our collective efforts.

6th Annual Conference of the London Mission

(By A.R. Chowdry) General Secretary.

The Sixth Annual Gathering of the Ahmadiyya Jama'ats of Great Britain was held on 26th and 27th of July, 1969, at the Wandsworth Town Hall. The first day was exclusively reserved for speeches in English for the non-Urdu speaking guests and members. Invitations had been accepted by several English dignitories who attended the first day's session. The Hall was full to its capacity when the Imam, Mr. B.A. Rafiq, introduced Sir Peregrine Henniker-Heaton, who was requested to take the chair. The learned speakers of the evening were Mr. B.A. Orchard, Councillor Kenneth Reeves and Sir Mohammad Zafrulla Khan who spoke respectively on 'Islam', "Why Religion" and 'The Concept of God in Current Society'. At the end of the session the Imam thanked the speakers for their well-informed talks and the chairman for sparing his precious time and the guests for their participation.

On the same evening the Imam called the meeting of the executive committee and the Presidents and Secretaries of all Jama'ats at the Mosque. Reports were submitted by the various secretaries on their work during the year.

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On the following day the programme commenced at 10 a m. The Imam made his inaugurating speech in which he recalled the earliest revelation of the Promised Messiah which was worded as: "I shall cause thy message to reach the four corners of the world." The Imam said that the conference in the U.K. was an echo of the great prophecy of the Promised Messiah which was so amazingly fulfilled by the establishment of scores of his missions all over the world who regularly held their annual conferences to convey the message of the Promised Messiah.

His inaugurating speech was followed by the talks from Mr. Orchard, Mr. L.A. Tahir Maulvi Abdul Karim, Mr. Ilyas Nasir, Mr. Aslam Javed, and by Sir Mohammad Zafrulla Khan.

The high lights of the conference besides the interesting speeches were the book exhibition of the Jama'ats' literature, the bookstall, the display of printed Qurans, and the photographic display of Ahmadiyya Mospues and Mission Houses abroad. There was a separate exhibition of the ladies' needle work. Midday lunch was provided to the fifteen hundred guests. A high tea was provided to the English guests on the first day. Arrangements for accommodation were made for those who participated from the 18 Jama'ats of the U.K. Two ladies had specially come from Denmark to attend this conference.

In the evening a special session

was arranged in the Mosque when a passage from the writings of the Promised Massiah was read out in twelve different languages of the world.

The organisational work of the conference was in the capable hands of Khwaja Rashid-ud Din Qamar, the Qaid of the Khuddamul Ahmadiyya, London. His team successfully carried out the work.

Indonesian Ahmadis Meet

The Raisut Tabligh, Indonesia has reported the Annual Meeting of the Ahmadis in Indonesia which was very successfully held at Djakarta. Despite the fact that the prices of food grains as well as all the other necessities of life have shot up tremendously—members of the community from various parts of the country attended in large numbers.

An exhibition displaying articles connected with the activities of the Jamaat was held and it attracted a large number of non-members. A session of the conference was devoted to preaching and others than the members of the Jamaat were issued with special invitation. Speeches of this session were greatly appreciated. Quite a large number of booklets were presented to guests. The first part of the Holy Quran (Arabic/Indonesian) was bought by the people with great interest and prayers that the translation of the whole of the Holy Quran may see the light of the day at an early date.

The youth of the Jamaat—Khuddamul Ahmadiyya—held a separate session also. The time for this session was spent by them in their tents which they had put up themselves.

Before closing the convention, prayers were offered for health and long life of Hazrat Khalifatul Masih III and it was resolved that he be requested to pay a visit to Indonesia at his earliest convenience, for everyone of the members of Indonesian Jamaat is anxious to meet him and receive his blessings personally.

Our readers will be glad to know that recently four more Pakistani Missionaries have reached Indonesia. They are: Hafiz Qudratullah, Mirza Mohammad Idris, Maulana Mohammad Sadiq and Ch: Ghulam Yasin. We wish all of them great success in their field work.

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Book Review

ادعية الرسول

Prayers of the Prophet

compiled by
Maulvi Basharat Ahmad Bashir

Maulvi B.A. Bashir deserves to be congratulated for this beautifully got up booklet which gives almost sixty prayers of the Holy Prophet to be beneficiently offered on various occasions.

In addition to the Arabic text, translation of the prayers, the booklet also gives the transliteration of the prayers which makes it easy even for those who cannot read Arabic language to learn these prayers by themselves, without the help of others.

We commend this booklet to all and sundry but especially to the school chidren in foreign countries. It can be had from the:

Al-Maktabaul Islamia,
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GLASGOW JAMAAT

The new address of the Ahmadiyya Jamaat Glasgow is given below:

Ahmadiyya Muslim Mission,
152 Nithsdale Road,
Glasgow S. 1
(England)

RABWAH DIARY

Atfalul Ahmadiyya

Hundreds of Ahmadi children between the ages of 7 and 15 will, insha Allah attend their Annual Ijtema at Rabwah. Here they will have the opportunity of listening to good speeches and also they will make speeches themselves on various topics. They will take part in games and show their worth in physical prowess.

Hazrat Khalifatul Masih, may God help him, will address them and keep company with them when they go to the mosque. This Annual Ijtema will. Insha Allah, be held on the 17—19 of Akha (October). The children who read Tahrik-i-Jadid will be very welcome to visit our offices.

T. I. High School

Malik Habibur Rahman, Headmaster of the T.I. High School Rabwah, has appealed to the parents of the students that they should get them admitted to the Boarding House of the School. He has drawn their attention to the brilliant results that the school has achieved this year and has given very encouraging details of the running of the Boarding House. The students there are very well looked after and they are given every assistance in their studies.

Kabaddi Tournament

The Physical Health Section of the Central Khuddamul Ahmadiyya arranged the fifth All Pakistan Tahir Kabaddi Tournament from 26-28 of September. The opening ceremony was presided over by Air Commodore Zafar Chaudhari Station Commander PAF Sargodha while the closing session was chairmaned by Ch: Mohammad Siddique, Secretary Pakistan Kabaddi Federation, who also honoured the players with the distribution of prizes.

The Railway Team in the club section and Islamia College Lyallpur in the college section were declared champions.

October, 1969.

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Equal Rights

The Pakistan Times of 8.7.1969 published the following news item from the Reuter.

ROME, July 7: The Italian constitutional court is being asked to abolish more laws which punish unfaithful wives but treat erring husbands lenientiy.

Under these laws, a wife who has a prolonged affair with another man can be jailed for up to two years, but the husband gets the same sentence only if he keeps a concubine at home, or notoriously elsewhere.

The move to have these laws repealed follows a historic court decision last December. It abolished a law under which women could get one year's jail even for one instance of adultery, while an unfaithful husband was not punished at all.

The court ruled that the law violated the constitution which guarantees equality to all citizens and particularly to husbands and wives.

"The law, ignoring the husband's adultery and punishing that of the wife, puts the latter in a state of inferiority ; her dignity is offended and she has no protection in law" the court declared at the time.

Exactly the same arguments are being raised about the other laws, which concern serious relationships rather than isolated cases of adultery.—Reuter.

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Islam and Socialism

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—On the 20th of February this year Hazrat Khalifatul Masih III sat in the mosque after the Maghrib prayer and talked to the people on different subjects. During this talk the subject of Islam and Socialism cropped up. He made a vigorous refutation of the claim, made by some people that Islam and Communism or Socialism were identical. He remarked that there was a visible trend towards Islam in Pakistan at the moment which seemed to be a re-action to the Communist propaganda. He advised the Jamaat to make the best use of it. For many years now, he further remarked, Russia has been trying to make the people believe that Islam and Socialism are one and the same and she has been getting articles on this subject written in Egypt and some other Arab countries and publish them in Russia to circulate them all over the world.

As for the capitalistic system, the means of income are controlled by individuals, that is, they may earn as they like and they also have the means to spend as they wish; they are free to spend any how they like.

But so far as Communism is concerned it has placed limitations on the means of income. It has given no freedom to individuals to earn as much as they like, rather it is the State which gives whatever it likes to the individuals. On the other hand it has placed no limitation on spending; wherever any individual may like, he can spend. He may drink or do somethiing else.

Islam has placed limitations on income as well as expenditure but a vast expanse of choice and opportunity have been maintained both the ways. If one is endowed with a good brain he may earn as much as he likes through trade; he may earn 10 million rupees without any let or hindrance. The only condition is that his earnings must be lawful. But when it comes to spending, Islam places some limitations on it. For example it says that you should not be extravagant. You should lead simple lives. As for luxury it has tabooed it altogether. It also adds, that your wealth and earnings are not solely yours; others have also a share in it. You should therefore set aside, what Islam says, as the share of others. It instructs the State to take from the earnings of the rich a fixed portion and hand it over to the poor.

Here, we find that Islam opposes Communism, for, Islam has placed no limitations on the means of earnings and one may earn as much as one can, and it also opposes capitalism, for, it has placed limitations on spending. He who is a pure capitalist feels that even with a hundred thousand rupees he is short of money, for, he would like to buy a painting for five hundred thousand rupees; it is the lack of money which does not let him buy that painting, he thinks. Islam does not even permit this kind of expenditure; not only it does not permit this kind of expenditure it even asks such people to hand over the share of others to them. This giving away of money —as prescribed by Islam—will bring reward from God; that is what Islam teaches.

Just think of it. What a great mercy of God it is. On the one hand He says that whatever you have, contains a share of others also which

(*Continued on Page 11*)

Who was Qaroun?

by Sh. Abdul Qadir

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"We did send Moses, with Our Signs and manifest authority, unto Pharaoh and Haman and Qaroun; but they said, 'He is a magician and an impostor." (40 : 24-25)

The Quran thus claims that Moses was sent with his message not only to Pharaoh but also to Haman and Qaroun. It has been objected that no such personalities as Haman or Qaroun were associated with Pharaoh in any capacity and that this is one of those blunders or confusions into which the Holy Prophet, according to the objectors, so often fell when describing events of the history of previous Prophets.

Haman is mentioned in the Quran in two capacities, one, as the Chief of Pharaoh's forces and the other as his Chief Architect.

"We desired to show favour unto those who had been considered weak in the land, and to make them leaders and to make them inheritors of Our favours and to establish them in the earth and to show Pharaoh and Haman and their Hosts that which they feared from them."

(28 : 6-7)

And again :

"Pharaoh said, 'O chiefs, I know of no god for you other than myself; so burn me bricks of clay, O Haman, and build me a tower, that I may have a look at the God of Moses though I believe him to be a liar."

(28 : 39)

A research into Egyptian ancient history has established that during the time of Moses, Haman was the Chief Priest of Egypt. In Egyptain, the Chief Priest was called Ham. Amon or Aman was their principal god. The Chief Priest of Amon was called Ham Amon or Hamon. The Dwellers of Nile by Wallis Budge P. 148, 168, 170 and The Religions of Ancient Egypt by S. Mussker p. 133.

A statute of Haman was discovered and placed in the museum of Munich which bears the inscription : I am the Prophet of Amon the Chief Architect of Pharaoh and the Chief of the Egyptian Armies. Brugsch's Egypt under the Pharaohs, Vol.II pp. 112, 113.

This establishes that in the time of Moses, the Chief Priest of Amon (Ham Aman) was also the Chief Architect of Pharaoh and the Commander-in-Chief of his forces, and these are the capacities which are referred to in the Holy Quran.

Next, who was Qaroun ?

"Qaroun was of the people of Moses, but he behaved arrogantly towards them. We had given him of treasures so much that his hoardings would have weighed down a party of strong men." (28 : 77)

When his people admonished him not to behave arrogantly and to use wealth beneficently for himself and others, he asserted :

"All this has been given to me because of the special knowledge that I possess." (28 : 79)

A study of the relevant verses of the Quran (28, 77-83) show that (1) Qaroun was one of the people of Moses who had amassed great wealth under Pharaoh and in order to retain the goodwill of Pharaoh, he persecuted his own people and was up to every kind of mischief; (2) God had bestowed upon him some special knowledge and skill through which he had been granted access to the treasures of the earth; (3) whatever he extracted or procured from the earth for Pharaoh, he was granted a share of it. He had amassed so

much wealth that a strong body of men would be fatigued in carrying it ; (4) He was addicted to a display of his wealth and pomp and took great pride in it. He repudiated the idea of a life after death and of his accountability in respect of his actions ; (5) Eventually, he was overtaken by some calamity like an earthquake in consequence of which his dwelling sank into ahe earth and was swallow-up by it. His end furnished a lesson for the wise ; (6) Qaroun was destroyed before the destruction of Pharaoh and Haman.

It would appear that Qaroun was an expert mineralogist and had learnt the method of extracting gold and other precious metals from the earth.

The region called Karu, near the southern border of Egypt, was rich in gold mines. There are repeated references to the gold of Karu in the ancient Egyptian inscriptions.

The word On or An in ancient Egyptian meant light and also stone or stone columns.

It would on orappear, therefore, that Karu-on (Qaroun) was the title of a powerful chief who possessed the knowledge and skill of extracting gold from the earth.

It is probable that he obtained a monopoly from Pharaoh to extract gold and other precious metals from the earth in the land of Karu, in consequence of which he obtained a special rank at the court of Pharaoh and became the Head of his Treasury.

We occasionally come accross the name Karu among (ancient Egyptians, for instance, a courtier of Rameses IX was named Qaroo. (Ancient Records of Egypt—Vol. IV page 550.) 'Oun' was also used as an ending to Egyptian names. (Brugsch's History of Egypt, page 97 and the Bible Dictionary by John D. Davis under the word 'on'.) Herodotus has described the son of Remeses II as Pharaohoun instead of as Pharaoh. The Quran also uses the same form of title for Pharaoh.

Qaroun employed his own people and other slave tribes as labourers in his mines. Manetho an Egyptian historian of the third century B. C. has recorded that 80,000 Israelites were sent to work in the mines to the east of the Nile where they were subjected to great hardships in working in the mines.

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Egyptian records confirm that

(1) The land of Karu was on the southern border of Egypt and was well-known for its gold mines ; (2) The gold obtained from these mines was utilised for the royal palaces, temples and for other public buildings. A map prepared during the reign of Seti I, father of Remeses II. shows where gold could be found among the subterranean rocks. This map has been reproduced in Flinders Petrie's History of Egypt ; (3) Rameses II brought Nubia under his control and appointed a Viceroy over the region. To the south of Nubia is the land of Karu from which gold began to be extracted during the time of Rameses II in quantities much larger than those found anywhere before ; (4) The records of Rameses II show that non-Egyptians were put to forced labour in civil and military projects ; the Israelites were included among them (Egypt under the Pharaoh by Bruggseh's page 301.) (5) An inscription of the time of Rameses II shows that the Viceroy of Kush (Ethiopia) reported that in his area, there was great scarcity of water and that half the number of caravans sent for digging for water perished on the way through thirst and that some method for the supply of water must be devised otherwise it would be impossible to obtain gold Rameses ordered plans to be prepared, roads to be constructed and boring experts to be sent to discover water. Water was thus discovered to the great joy of the tribes dwelling in the land. This inscription describes Rameses II as a great and powerful

bull who had brought Nubia under his domination and whose prestige extended as far as Karu and under whose name the rocks have yieled up their gold. (Egypt under the Pharaoh Brugsch's page 201.)

Even before the time of Rameses, the land of Karu was known to contain rich gold mines. An inscription of Amen Hoteb III (1411-1375 B.C.) says that His Majesty brought the gold of Karu after his victory over the despised people of Kush and another inscription of the same monarch relates that his dominions extend to the southern limits of Karu. (Ancient records of Egypt by James H. Braested, Vol. II page 890 & page 862.)

Thus Pharaoh procured great quantities of gold from Karu which was used in the buildings in Thebes and with the help of this gold, a reservoir was constructed in honour of Horus. The Pharaoh caused incriptions to be carved in celebration of his victory over the land of Karu. (A History of Egypt by James H. Braested, page 331.)

This shows that the land of Karu was well known for its gold mines and it appears most probable that Qaroun (the light of the land of Qaroo) was the title conferred on the Chief Expert who was in charge of procuring gold from Karu and the other regions to the east of the Nile. He had under his control the large number of labourers in the mines among whom were included people of his own tribe the Beni Israel.

In verse 77 of chapter 28 the word kunuz signifies precious metals which was embedded among the rock in a raw state.

In the same verse, *mafateh* (which means keys as well as treasures) signifies precious metals which had been smelted and converted into gold, silver, etc.

The opening portion of the verse, therefore, means that Qaroun was one of the people of Moses who tyrannised over his own people because he had been given the knowledge (referred to in verse 79) of the existence of precious metals (kunuz) and of converting them by smelting into gold and silver (mafateh) and that his share of them became so much that it would have been difficult for a large party of men to carry it. This is in accord with the historical account now available of the mining and smelting of precious metals before and during the reign of Rameses II in the Karu and other neighbouring regions of his empire to the south and to the east.

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you must give them, and on the other hand He says that for so doing He would make you deserving of great rewards.

Those who shout at the top of their voices that Islam and Socialism are identical are very much mistaken. Islam is Islam, simple and pure. It is not that Islam does not permit any special type of Communism, Islam in reality does not even tolerate any kind of Socialism. If the Socialists think that there is no difference between Islam and Socialism, why do they not embrace Islam; what is it that stops them from becoming Muslims. That Islamic life should be overwhelmingly concerned only with money is rejected both by common sense as will as religion. If the State snatches every thing away and tells the people that they will be given as much as will be necessary to keep them alive and going, and to clothe them, it can be said that the barest necessities have been met, but who can deny that this does not let the capabilities of the people bloom and go into full swing. And on top of it, if sentiments are strangled and man is deprived of the heavenly and everlasting reward, what use is that to him.

From the Newspapers

Digitized by Khilafat Library Rabwah

Did Christ Die on the Cross ?

Missionary Gives Reasons for Saying 'No'

Sir—This is not to hurt the religious feelings of others or attack on anybody, but just to unfold the truth. As a keen student of religions—not only Islam and Christianity but other great religions as well—I read with great interest both the views put forward in favour and against the alleged death of Israelite Prophet Jesus, in Sunday Graphic, April 13 and 20.

Mr. Guenther in his long article placed much emphasis on the point that Jesus did give the ghost on the cross to redeem mankind from so-called inherited sin and that he was God himself. He also called Jesus as second person of the so-called trinity. There are three points to discuss in this statement, Jesus was second person in trinity, he died on the cross and the reason for such death was to wash away the sins of men. Now if it is proved that he was not second person of the trinity and thus not manifested God, there is no need to discuss the other two points but for the benefit of the public let us have a look on all three points in view.

Godhood of Jesus :

Godhood of Jesus is entirely against the teachings of the Bible as well as the teachings of the prophet Jesus himself. The first Commandment goes, "Hear O Israel, the Lord our God is one God." Deut. 6:4. This very Commandment was repeated by Jesus Mark 12:29 to support his belief of the Unity of God. If he was the second Person of the trinity he would have exhorted his disciples to believe in him as the second person of this plurality. In Isaiah 43:10 we read : "Before Me there was no God formed neither shall there be after Me." If Jesus was to be formed as the second Person of Godhood, sometime in future, taking the shape of man then this statement is not correct. God Himself is Saviour and nobody else : "I am the Lord, and beside Me there is no Saviour" Isaiah 43:11. In Rev. 22:13 we have "I am Alpha and Omega, the beginning and the end, the first and Last."

Jesus' Death :

His death is a controversial affair among the Jews and the Christians. The Jews believe that Jesus died on the Cross because he was a false prophet. In this connection they quote the Bible, "And if a man have commit ed a sin worthy of death, he is to be put to death and thou hang him on a tree, 'For he that is hanged is accursed of God" Deut. 21 : 22, 23. According to them he was not a true prophet, therefore, he died on the cross. The Christians also believe that he died on cross.

But the Holy Quran declares that Jesus did not die on the cross. God saved him from such a death in the same way as He saved His dear one from tribulations. Did not Jonah came out alive from the belly of whale ? The fact of the matter is that he only fell into a swoon on the cross and when taken down from it, he recovered and then died a natural and honourable death at the good old age of 120. The Jews of his time influenced governor Pilate to put him on the cross but the circumstances which followed after that indicate that he did not die on it but was taken down alive as we shall see.

In fact in those days it took several days to die on the cross. Those hung used

suffer the pangs of hunger and thirst and in most cases their legs were broken. They died a lingering death extending over several days. But it was not so in the case of Jesus. Incidentally he was put on the cross on a Friday afternoon. The following day being the Sabbath—a day of religious observance by the Jews—no criminal could remain on the cross on that holy day, so he was taken down from it after about three to four hours. The loss of blood caused him to fall into swoon. He was taken as a dead man. His body was placed in a spacious sepulchre in a garden by his own disciple. Jesus being still alive in the sepulchre, left it on the third day in disguise, met his disciples at Galilee and ate with them.

Jesus Not Saviour :

Although there is no need to discuss this point after irrefutable proof that Jesus was not the second person of the so-called trinity and he did not die on the cross but for the sake of argument let us have a look what Scripture says about this view. We have in Deut. 24 : 16, "The father shall not be put to death for the children, neither shall the child be put to death for the father every one shall be put to death for his own sin." And in Isaiah 43 : 11 we read: "I am the Lord, and beside Me there is no Saviour."

After having all these proofs, to believe that Jesus shed his blood on the cross for our sins, is to believe in a myth.

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Amir and Missionary I/C Ahmadiyya Muslim Mission of Guyana,
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Sunday Graphic—Sunday April 27. 1969

Planning and Produce

Digitized by Khilafat Library Rabwah

Nothing that is haphazard can be fruitfully pleasant and to the best advantage of mankind at large. Planning always pays and adds to the lustre of things. Families should also be planned. No one can deny the beneficence of it. But the mad rush of reducing the number of children for the fear that they might not have enough to eat and therefore cause scarcity, is by no means a wise step. It is God who provides us. And it is for us to tap all the resources and increase the produce. We can do it, because God has given us enough of means for the maintenance of as many souls as can ever inhabit this earth of ours.

Even without any extra efforts on our part we find that the produce of wheat has increased to an uncontrolable measure. TIME (U.S.) says in its issue for September 12, 1969 :—

"Almost half of the world's population is undernourished, and there is hunger even in the affluent U.S. Still, such a global surplus of wheat has piled up this year that producing nations are locked in a price war as they fight to get rid of their oversupply. The U.S. which allowed prices to sag last winter, has now reduced its wheat export prices three times within the past two months to counter cuts by Canada, Australia and France. The major wheat exporting nations are meeting this week in London, but despite their efforts, no agreement on a way to end the price cutting seems to be in sight".

It also says :— "Today, surpluses are also piled high in Australia, Hungary, Bulgaria, the Soviet Union and common market countries."

Some times the facts speak louder and explain better than the comments. We should like our readers to ponder over these facts and arrive at whatever conclusion they can.

Mosque in Suburb

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Islam means peace and surrender. It means that skirts—let alone mini-skirts—are frowned upon. And alcohol is forbidden.

From the London Mosque in Southfields the Ahmadiyya Muslim Mission is quietly working to bring this religion—one of the most misunderstood in the world—to the light, and make more people understand the true meaning.

So far, in the half century the mission has been in Britain, it has reached out to 21 major cities in Britain and touched many people.

The mission started with a small group stationed in the business district near Hyde Park Corner. Soon the growing need and influx of members forced them to look for bigger accommodation.

So the ground on which the mosque stands—a landmark in Southfields—was bought and the building and a meeting hall were put up.

Expansion

"We felt that by putting the mosque a little out in suburbia and making people take a journey to reach us it would mean a little more to them," said the head of the mission, the Imam Mr. Bashir Ahmad Rafiq.

The even wider spread of the religion since then has again forced the mosque to expand. They are now in the process of building a 700-place meeting hall.

Since the mission started its work a great deal of interest has come from the people of Britain. There have been many conversions. The Mission Station in Glasgow is run by an English convert, who accepted the religion 20 years ago.

Many English faces are among the congregation in the five daily prayer sessions at the mosque.

It is entirely self-supporting. Its upkeep comes from the pockets of its 3,000 members. Every member contributes 1s. 3d. in the pound every week.

In return they go to the mosque for lectures on community relations, discussion groups, advice and help in times of trouble.

"Our welfare department deals with marital problems, broken homes juvenile problems and any problems in the home," said Mr. Rafiq.

"For instance, if a member dies we take over all the arrangements. We just have to be informed and we take over from there on."

Strange

There are, however, some aspects of the religion that English people would find strange. Dress is very strictly governed by the Muslims

"For instance, recently there was an argument in a local school about the type of dress our girls should wear," said the Imam. "Our, religion forbids that the female expose her body in any way and many parents objected to their daughters wearing skirts for this reason.

"We got on to the head of the school and she agreed. Now our girls are allowed to wear their national dress."

"It is not a strict ruling, however. If a member does want to wear any type of clothing it is up to him. We like a conservative type of dress."

Islam forbids the free mixing of the sexes outside of marriage, because they believe it encourages immorality.

"It does not mean women are regarded as inferior. Neither group is allowed to mix. Men are not allowed into the company of women and women are not allowed into the company of men," said the Imam.

"Segregation for both cannot be regarded as discrimination. Women have the exact same rights as men.

By far the main work of the mission—the bulk of whose members

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Islam in Turkey

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A delegation of the Federation of the Students Islamic Societies in U.K. visited Turkey last year at the invitation of the Turkish Muslim Sutdents Federation of High Islamic Institute in Turkey. Here is an exttrat from the report of a member of the delegation, Mr. Ashor Shamus of Libya :

The High Islamic Institute is an establishment of university level ; and unlike other universities in Turkey, it is directed by the Turkish Ministry of Education's Religious Affairs Department.

It was established in 1959 to cover the need for Islamic education of the country and to help the graduates of Imam Khatib schools (analogous to secondary schools) who are not accepted at universities, to carry on further education. Students at this Institute are graduated to become teachers of Imam Khatib schools or workers in the Religious Affairs Department. It is hoped to graduate teachers with specialised professions in the future. Islam in Turkey would have been widely isolated had this Institute not been founded.

"The Noorsy Jama'at is the most popular movement in Turkey to-day. Its name comes from its founder Said Noorsy. He wrote more than 130 books on Islamic theology and Quranic commentary, most of them in prison, where he spent more than twenty years at intervals. He died in 1960. The movement can be found all over Turkey and in all the major cities, towns and big villages.

In Turkey to-day exists the strongest Muslim press in the world. There are two daily news-papers, one weekly newspaper and two monthly magazines.

Events in Turkey are running at an extraordinary speed nowadays. Islamic revival is growing tremendously every day.

(The Muslim World, March, 1, 1969)

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are from Pakistan—is community relations.

"We deal with any problems that may arise in the community," said the Imam.

The Imam himself, who also heads the mission's European branch, is a member of Wandsworth Rotary Club and has lectured on Islam to over 300 British Rotary Clubs.

He is also a member of an organisation seeking to foster better community relations in the borough.

His definition of Islam summed everything up perfectly : Islam is the establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country.

"Someone who has helped one person has done just as valuable a piece of work as a person who aids a whole community."

(The Wimbledon Boro News London June 6, 1969.)

For Your Friend

Do you have a friend whom you would like to know what the Ahmadiyya Jamaat is doing all over the world to preach Islam.

Let him have a copy of Tahrik-i-Jadid every month. Two rupees paid by you can do that for full one year. Give us the name and address of your friend and send us two rupees.

Time To Act

Digitized by Khilafat Library Rabwah

Following is the text of the cablegram sent by Sahibzada Mirza Mubarak Ahmad, Director, Ahmadiyya Muslim Foreign Missions, Rabwah, to the President of Pakistan and the King of Morrocco, while they were meeting in Rabat.

Wish you all blessings of God and successful deliberations stop should like to draw your kind attention to the fact that question of Palestine is vital for Muslims world over stop Palestine is near the place where our Master and Lord Holy Prophet lies resting against whom Jews continued mischief all his life they plotted and instigated others to take his life but failed woefully now they have got a foothold and seem to have plans of advance towards Medina. Through God's grace Arabs are United and are prepared to accept challenge of Jews but can Arabs alone do it stop it is concern of all Muslims and all Muslims should come forward stop question is not that of Jerusalem but of Medina rather of Mecca stop question is not of X or Y but of Holy Prophet of God stop enemy has joined forces will not the muslims also come together. Time has arrived when Muslims should fight battle of life and death they are great in numbers and cannot be finished they will insha Allah be victorious stop Time for resolutions has passed now is time to act and make sacrifices stop All Muslim countries should devote and dedicate a part of their income and also form a joint military force. According to prophecies Palestine must come back to Muslims but it is for us to strive hard and with true faith in prophecies act without delay May God help you all take right and effective decisions.

MIRZA MUBARAK AHMAD

Director,

Ahmadiyya Muslim Foreign Missions

Rabwah.